/478 cont./

532 Figure 3. Woman (kuña) drawn by Iwawásei. At the beginning she was content to make an enormous head surmounting a stunted body and long thin legs. Upon my remark that the [834] woman was naked, Iwawasei, out of modesty, dressed her by surrounding her legs with a kind of oval which she scribbled in black. She ended her drawing with the hair when I showed my surprise at the woman's baldness.

Figure 4. Dog (yeimbá) drawn by Consito. The body is in profile and the head seen straight on. The front legs end in two claws, the hind ones in two balls.

Figure 5. Iguana drawn by Asensio. He had a predilection for this animal, which he engraved on his flutes, and he hurried to reproduce it on my notebook, keeping the slightly angular style of his incised drawings. /Plates XCI-XCIII appear here./

/479/ Figure 6. Masculine individual (aña) drawn by José Miguel. On one hand, four fingers; on the other, five.

Figure 7. Woman (kuña) drawn by Asensio. The artist [834] began by drawing her naked, and it was only afterward that he had the idea of clothing her, drawing her dress as if seen in cross section.

Figure 8. Chiriguano shooting with a bow. He grasps the wood of the bow with his right hand and the cord with the left according to the Chiriguano custom (drawing by José Miguel).

Figure 9. The author of these lines as seen by Consito. His wide-brimmed hat is transformed into an American sailor's cap; and his glasses, which evidently impressed the Indians, are indicated head on, although the author is drawn in profile with his head thrown back. The blackened parts represent his suit.

Plate XCII

Figure 1. Uru, hen (José Miguel).

Figure 2. Ñandu (nandu), drawn by Consito, who has given it the regulation number of toes on one foot, but has forgotten one on the other.

[Text Continues on P. 358]

Ee
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171

/221 cont./

K. v. d. Steinen (1) and Koch-Grünberg (2) have pointed

1. K. v. d. Steinen: op. cit., p. 25.

2. Koch-Grünberg: op. cit., Vol. I, p. 133 /Zwei Jahre unter den Indianern (Two Years among the Indians), Berlin, 1909/.

C
Ce
[113]

out that even the women among the Indians on the Xingu and Rio Negro speak of sexual parts quite openly, as of something natural. The same is true among the Indians with whom I became acquainted. When I inquired about words touching on the most intimate things, even the women, indeed, the young girls, answered in the most natural manner.

Ea
[124]

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There are words, however, which are prohibited. Such words among the Choroti are "ametché," which is an abusive word, "ictivähi," which designates homosexual intercourse, "huéle," which means onanism, and "tévi" among the Chané /222/ and Chiriguano, which has the same meaning as ictivähi. Here, too, the unnatural in sexual life is so shameful that it is not proper to speak of it.

C
834
838

There are also Indians who never want to speak about such things. This was true, for example, of a Chiriguano whom I had with me on my first trip on the Rio Parapiti. He even pretended that he had never heard such things mentioned. When I asked him about homosexuality among his countrymen, he feigned stupidity and said more or less: "Is that what the whites do?"

C
[124]

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[551]
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[115]
C
[538]
[831]

Among the Indians, as among ourselves, there are nevertheless some who take pleasure in telling obscene stories. Such a one was the old Chané Bóyra, he who had the abusive name yúruhuasu, big-mouth. The more disagreeable the things he related, the more old Bóyra enjoyed himself. Sometimes he told such things that even my friend Batirayu, who used to interpret, was quite embarrassed. The old Chiriguano Yambási was also one who could tell all kinds of obscene stories.

Ec 838 171c Ce [1/3]

/224 cont./

According to Westermarck (2), homosexuality is very

2. Westermarck: Ursprung und Entwickelung der Moralbegriffe /Origin and Development of Ideas of Morality/. Vol. II. Leipzig, 1909.

widespread among the Indians of America. The conception that this is a disgrace is by no means as marked everywhere as it is among the Indians mentioned here.

Ce 839 171 c

/225/ Among the Chané and Chiriguano I did not hear anything about onanism. Among the Choroti, on the other hand, it is said to be practiced by the men who are ignored by the women at a dance.

Ce 833 171 [839]

Perversions in the relationship between men and women, which were common in ancient Peru, do not seem to occur here. The primitive mammal position in coitus is said to be common among the Chaco tribes.

M 832 824 Ea 825 773 839

Mataco gave me a root which they used as an aphrodisiac.

The relationship between human beings and animals is so intimately intertwined in the legends of the Indians that one cannot always determine whether they mean the one or the other. The legends that describe love affairs between human beings and animals are not descriptions of bestiality, which seems to be unknown among these Indians.

Ea 834 171

The sense of modesty has developed very differently among these peoples. It seems to me to depend very much on the mode of dress. None of these Indian men or women of whom I have spoken here regards it as improper, insofar as they have not been completely corrupted or civilized, to expose the upper part of the body. The Chiriguano and Chané women are much more ashamed than the Choroti and Ashluslay when they expose the sexual parts. The latter were very reluctant to undress completely in order to be photographed. I did not even dare propose such a thing to the former.

Ec [126]

C
Ce
834
171

/225 cont./

Nevertheless, if in the evening one sat beside the fire in the hut and was acquainted with the family, they seemed to be quite free and easy. The Choroti and Ashluslay men are very shameless. The men among the Chané and Chiriguano, on the other hand, less so. It is very common for the Chiriguano and Chané women, conversing in a group, to pass water standing up and to let the urine run down their legs, which may be regarded as less than clean. The men, on the other hand, always step aside in order to relieve themselves.

C
Ce
[514]

C
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/226/ As has been mentioned, the sexual act among the Ashluslay often takes place in the presence of onlookers. At the Choroti /Fig. 114 appears here/ dances one had to be careful in the darkness not to stumble over the loving couples. One never sees anything like that among the Chiriguano or Chané. Since many /227/ are lying in the same hut, however, one sees even among them what one always sees if one has overnight guests. This is not the least reason why the sexual life has no secrets even for small children.

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Apparently life with the whites heightens the sense of modesty. The Indian women are even embarrassed to expose their breasts. Morality declines in proportion as the sense of modesty grows.

This should be taken into consideration by all those who sew clothing for naked heathen children.

Ecc
121

Many of my readers may perhaps feel that this chapter should not have been included in my book. Nevertheless, it seems to me proper to say something about deviations in the sexual sphere. It contributes to an understanding of the people whom I am describing here. I have, of course, not been able to speak about all the realism that came out in the conversations around the camp fire (1).

1. If our daily papers, which are meant for the public, write about all kinds of things, one need not be too prudish in a travel account.